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CATHOLICS
AND
PROTESTANTS

The Christian Religion

By

Rev. B. C. THIBAULT

MT. CARMEL PRESS
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Nihil Obstat.

ARTHUR J. SCANLAN, S.T.D.
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†PATRICK J. HAYES
Archbishop of New York

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PREFACE

THIS IS A CATHECISM of the Christian religion for the people. This is the bread of the poor for the Christian life; plain talk and plain doctrine, within the reach of all men and women of good faith and of good will. The poor you always have with you, says Jesus. Pass the bread; give this to your neighbor. There are many poor christians, many poor protestants in good faith. They do not know better. The difference between Christianism and protestantism is as broad as between heaven and earth. They do not see it. Go, says Jesus-Christ to his apostles, and teach all nations. The field is broad indeed, but the sowers are scarce. It is not with big books of philosophy and of theology that they will teach nations; but by common sense and the plain talk of catechism. Feed the masses; save the billions. Throw the seed and God will do the rest.

B. C. THIBAULT, Priest.

CHAPTER I.

Our existence.

GOD IS; He is the One who is; the eternal Being; immense; almighty; all good; infinite in every perfection; the beginning; the Providence, the end of everything. We are His reasonable creatures; we adore Him; we love Him.

In the beginning ..... of time, which means long, long ago, God created heaven and earth. This means a great work indeed. God be praised. Think of heaven, the grand, beautiful home and its inhabitants, the holy angels; millions and billions of them; the earth; not only this poor small planet which was destined to be the home of man and of the man-God; but the whole material universe, so broad, so broad. Glory be to God in the highest. Heaven and earth are full of His glory.

Here we are, atoms and microbes, on this small spot of the universe; poor human creatures, on this poor earth; struggling for life, for a few minutes of time; to-day; to be launched to-mor-

row into eternity. Which eternity? An eternity of bliss or an eternity of sufferings.

What are we? Human beings, soul and body, spirit and matter; made to the image and likeness of God; which is saying very much indeed. We were made to know Him, to love Him, to enjoy His society, together with the angels in heaven, for eternity. O man if thou didst know thy destiny!

What are we actually? Poor fallen creatures conceived in sin, doomed to eternal damnation in hell with the fallen angels, only for the Redeemer.

What is the redemption? God, the great spirit, was made man on earth, a few years ago, to save us from hell and to make us children of God, heirs of heaven. O Christian man! If thou didst know the gift of God; what He has done for us, what He has prepared for those who love Him.

You are a fallen man by nature. Are you a Christian by the grace of God, regenerated in the blood of Jesus Christ? Here you are; on probation, for a few minutes of time. Where shall you be hereafter for eternity? Heaven or hell for eternity! Think well on it. We will exist forever.

CHAPTER II.

Religion.

WHAT IS RELIGION? It is the relation of the reasonable creature to its Maker. God and I. We were made to the image and likeness of God; in order to know Him, to love Him, and to be happy with Him forever. Love is a spiritual magnetic attraction. The more we know the more we love. We know God by reason; we know Him by supernatural light of Faith. We love God by the power of nature; we love Him by the supernatural power of grace.

Practically, religion consists for fallen man in faith, hope and love. Believe and do what you are told. Keep the commandments of God. The doctrinal and the moral laws are the same for all and all times. The external worship may have several forms, like the human language. The truth cannot change. One religion for all.

The natural law, or the will of God, is engraved in the soul of every human being, in the conscience.

The holy Tradition should have been kept sacredly from Adam down to us. The written Law of God or the Old Testament was given to mankind in order to revive the religion. The New Testament, or the Gospel or good news, was given us by Jesus Christ for the improvement of our poor humanity. The Christian Religion is for all. The new laws do not change the old laws, except the ritual or the external forms of worship. "I am not come to destroy the Law but to fulfill it," says the Master. (Mat. V-17.)

It is not by chance that you are a Christian, but by the grace of God. There are many religions or forms of worship, of human invention. "Blessed are those who hear the word of God and keep it." (Luke XI-28.) "Blessed are those who dwell in the house of the Lord." (Ts. 83-5.) The natural law, Tradition, Judaism and Christianism are one and the same religion; the latter one with broader faith, hope and love.

What is your religion? If you were a pagan in good faith, I would say to you: Brother, try to know better. Adore the supreme Being and love him. Have good faith and good will and you will attain to the eternal life.

Are you a Jew? You are privileged indeed among the nations. "He has not done in like

manner to every nation and His judgments He has not made manifest to them." (Ps. 147-20.) Jesus was a Jew. "He came unto His own and His own received Him not." (John I-11.) They still protest against Him. They ought to try to know better and do better.

You pretend to be a Christian, a believer in Christ. Are you really believing and are you doing according to His doctrine and to His examples? By no means. You protest against the most essential points of His doctrine; your rule of faith and your rule of life are your own judgment. A Protestant cannot be a true Christian. There is only one true Christian religion. It consists in believing everything and in willing to do everything that the Master has told us. Such is the Catholic, apostolic, Christian religion.

CHAPTER III.

Redemption and Regeneration.

THE FALL of man is a mystery among the millions of mysteries. We believe it. Adam and Eve were penitent and immediately, upon the promise of a Redeemer, the sentence of eternal damnation was cancelled; the gates of hell were closed. We participate in their repentance and in their pardon. Next, Adam and Eve believed in the Redeemer and they were purified or baptized in His blood, in anticipation of the merits of Christ. They were regenerated or born again as adopted children of God and heir of heaven. This was personal, what about their posterity?

All men of good will have the same privileges as penitent Adam and Eve. "Glory be to God in the highest, and on earth peace to men of good will." The privileges are not hereditary but personal. He who made thee without thee cannot save thee without thee or thy own will.

Fallen man was redeemed from hell without any action on his part but repentance. This was

a great benefit indeed. In fact, notice that a great proportion of mankind will have no more privilege than the Redemption. What is their condition in eternity? It is not revealed to us. They must be happy and thankful to God. They cannot go to heaven because they did not have the privilege of Christian regeneration. It is a great privilege indeed, to be baptized in the blood of the Redeemer and to be adopted children of God and heirs of heaven.

We do not make enough distinction between redemption and regeneration. You have been redeemed for sure. Are you baptized? We mean by baptism, not only the Sacrament instituted by Jesus Christ, but also the Christian regeneration, the purification of the soul thro the merits of Jesus Christ from Adam down to Abram, down to Jesus Christ, down to the end of mankind. The Sacrament of Baptism instituted by Jesus Christ is a great privilege granted to comparatively few souls. Many are called but few are elect; however, the grace of Baptism without the sacrament is granted to all men of good will. During four thousand years men were expecting the Messiah. How could they be baptized, those millions of infidels? The same way as today:

thro good will and supernatural faith which is given to every man of good will.

Now what about the infants not having the use of reason? The infallible doctrine of the Church is that a child dying without the sacrament of Baptism of Christian regeneration, cannot go to heaven; notwithstanding all the faith of the parents. Now how could the infant born before Christ have been so privileged as to have the grace of regeneration simply thro the faith of the parents. What parents? Heathens. At what age?

Some privileged souls like John the Baptist, the holy Innocents and perhaps others, have received an extraordinary grace equivalent to the formal sacrament of Baptism; but they are exceptions to the rule. Only the sacrament *ex opere operato,* or an extraordinary grace equivalent to the grace of the sacrament can anticipate the will of the child. The faith and the prayers of the best parents cannot do it. Was it done before Christ? How many infants die without the privilege of regeneration, which is a privilege, as it is a privilege to be an angel. God is not to blame because we are not angels.

Are you regenerated as a Christian? I hope so, because you have good faith and good will.

Have you received the Sacrament? Who Baptized you? A protestant minister, by proxy? The apostles are the ministers of the sacraments. The Protestant ministers are not apostles of Jesus Christ. Out of charity for the souls, the Church authorizes them, as well as the nurses, to give the sacrament of Baptism, upon two essential conditions: the form and the intention. Both are often deficient. The protestants having no formal ritual and no formal creed, we cannot trust the validity of their baptism.

CHAPTER IV.

The Christian Religion.

WHAT IS the Christian religion? It is everything good in matter of religion, or relation of man and God. It is the natural religion. It is the holy Tradition from Adam down to the prophets. It is Judaism down to Jesus Christ Who said: "I am not come to destroy the Law but to fulfil it." 'Mat. 5-17.) Moreover it is Jesus Christ the incarnate Word of God, our teacher, our model; His doctrine, His examples. The Christian religion is the perfection of the worship of God on earth. A Christian must know and serve God more perfectly, thro Christ, with Christ and in Christ. There were Christians before Christ, because there were saints and there is no salvation without Christ.

"Blessed are those who hear the word of God and keep it." (Luke XI-28.) How do we know Jesus Christ and His religion? By reason or common sense and by the supernatural gift of Faith, thro the apostolic teaching.

We know by tradition and history that a few

years ago there was a man called Jesus who pretended to be adored as the son of God. He was put to death. I believe; as do the Jews and the non-christians. This is human faith. Moreover, upon His divine authority, by the supernatural gift of grace, I believe that Jesus Christ was what He claimed to be and I take His word as the word of God. This is the Christian faith, a supernatural gift of God and a virtue of mine, by my wilful correspondence to it.

"Faith cometh from hearing." (Rom. X-17.) Some of the words of Jesus Christ were taken down by writing, and I consider that a great blessing for us: however, how can I be sure that these printed pages translated in thousand languages, were really inspired? That written word would be a dead letter for me only for the living Word or Jesus Himself speaking to me with words of mouth thro His apostles: "Go, says He, and teach ye all nations. Teaching them to observe all things whatsoever I have commanded you: and behold I am with you all days, even to the consummation of the world." (Mat. 18-20.) "Who heareth you heareth me." (Luke X-16.)

The Christian religion is not the dead letter of the Bible. It is Jesus Christ living in His

Church and talking to us. If you know the Christian religion only from reading the Bible, your knowledge is human, very short and fallible; and your faith and your virtue of faith are in proportion. If you know from hearing the reliable living authority, your Faith is broad and indefectible.

Now in religion there are two things to be considered: the doctrine and the practice; or the rule of faith and the rule of life. "Faith without works is dead." (Janus. 2-26.) The Christian religion of Jesus Christ in the apostolical Church teaches us what to believe and what to do. The christian religion is not personal ideas of Peter or of Paul: it is not the tyrannical religion of Mohammed: Believe or die; it is not the proud aberrations of Luther: I protest, take my word, I reform the Church of Jesus Christ; it is not the religion of Wesley, of General Booth, of Bill Sunday. It is the religion of Jesus Christ directly expressed to me with words of mouth, in any human language, by the true apostle, another Christ, under the infallible guidance of the head representative of Jesus Christ on earth, telling me what to believe and what to do.

CHAPTER V.

Faith.

WHAT A GREAT WORD! The field of faith is very broad indeed, immense like God himself. I believe in God.

You have faith, of course; how could you live without faith? Faith is a natural or supernatural disposition of the soul to admit as true what we are told; or what we learn thro the senses. Everything is learned by faith. The child believes his mother; the pupil his teacher; the student believes the doctor. This is human faith. It is a virtue when you make the best of this gift of nature. A skeptic does not believe thro pride. There are many of these. There are more poor unbelievers through ignorance: they are called infidels. Many people also are overcredulous or superstitious, for lack of common-sense. This is what is called good faith, for Charity's sake.

We must believe everything that is rational or even above reason, such as mysteries. Common-

sense is the rule of human faith. Philosophy and science help very much for the perfection of the virtue. However, scientists and philosophers often are the worst skeptics, on account of pride. Faith is in proportion with humility.

What is religious Faith? It is the rational endorsement of supernatural truth revealed to us by God. In the meantime it is a supernatural gift of God or grace, given to man in different proportions. Sufficient grace is given to every man for his eternal salvation. I believe, says the pagan. I believe, says the Mahommedan. I believe, says the Jew. I believe, says the Christian. They all believe good things; may they all know more and believe more. They all have a certain amount of supernatural faith with their good-faith.

We believe, as a rule, not so much by personal inspiration from the holy Ghost as from hearing. "Faith cometh from hearing." (Rom. X-17.) The faith of the pagans is poor; the faith of the Jews is great; the Christian faith is far broader. Besides all that we learn from the prophets, we believe all that we are told by Jesus Christ, the Word of God made man, speaking to us, not by writing, but with words of mouth, or thro the mouth of His apostles: "Who heareth you

heareth Me." (Luke 10-16.) The gospel without the living apostolic interpretation is a dead letter. I believe in the Holy Eucharist, not so much because I read in the Bible the words of Jesus Christ: "This is my flesh; this is my blood", which are perfectly plain; but because I hear the same Jesus telling me thro the mouth of His spouse the Church; This is the truth. I might be tempted thro pride, to say like Luther: The words mean: this is the emblem of my body; but my faith is Christian, not human.

My rule of Faith is not my personal judgment, but the word of God expressed to me by the apostolical authority. This is the Christian Faith.

CHAPTER VI.

Good Faith.

YOU are in good faith in the matter of religion. Everybody is supposed to be so, for charity's sake. Practically, how many are in the wrong way? If, by mistake, you take the wrong path to go somewhere, you will not arrive. You ought to inquire and be thankful to the good adviser and change your direction. Many are too proud to inquire or search; many are too cowardly to change their way, to leave the broadway and take the narrow path. Are they in good faith?

Religion is the knowledge and the service of God. The poor uncivilized heathen knows little about God, nothing about Jesus Christ. He goes his way the best he can, in invincible ignorance. He may be a Christian in his good faith, however he is a fallible man. Granting that having the sufficient grace, he may reach eternal life (God is so good), he has not the efficacious graces, the privileges of the elect, the children of God in the Church.

The civilized pagans of the old times, the Greeks, the Romans, with their philosophy and their science, were in gross ignorance of religion. They might have known better by the light of common-sense.

In the Christian era, the small number are Christian. Mankind is either pagan or godless. Are they in good faith? The Jews ought to be better acquainted with Christ than we are. In their blindness, are they in good faith? Talk of Christians: there are Christians and Christians. There are Christian religions of all denominations, altho there is but one fold, one shepherd, one true Christian religion. Those who belong to the true fold, who keep sacredly the deposit of Faith, are called Catholics, universal, whole Christians having one unchangeable creed. The other kind of Christians are called protestants. Protestantism is the negation of the most important tenets of the Christian religion of Jesus Christ. Many protestants are in good faith, because they were brought up like that, deceived by false prophets; but those who have some education and common sense enough to find the truth; are they in good faith? No. How can a man of common sense pretend to know history, tradition and the Bible and ignore the fundamental truths of religion?

They know them, but they protest against them. They know the natural and the Mosaic law of penance and mortification, they know the principal laws of Jesus Christ, such as: "If any man will come after Me, let him deny himself and take his cross and follow Me." (Mat. 16-24.) They know the sacrifices of the old law; the divine sacrifice of the new law: They protest. They know the law of obedience to the prophets, especially to the divine Prophet and His apostles: "Who heareth you heareth Me." They protest. They boast of being protestants. Are they in good faith? No. The leaders, are they in good faith? By no means.

CHAPTER VII.

The Faithful.

HEAVEN is promised to men of good will. Are you one of these? We are sinners, unfortunately, thro our own fault; however, only by accident, thro weakness. Every man is fallible, but we are not confirmed in the bad will, as they are in hell. We repent, by the grace of God and by an act of our will. "A just man shall fall seven times and shall rise again." (Prov. 24-16.) Our deliberate will with the supernatural help, is to be always obedient, notwithstanding our infirmity. This is the good will required for salvation, good will down to the last moment of life. Have it now; have it all the time and you are a man of good will; you will be a saint.

Your good will ought to be in proportion to your vocation. All men are called to salvation; not all, however, are so privileged as to be formal Christians. It is your privilege, thank God for it and be faithful to it. If you realize that you are not as good a Christian as you ought to be, try to know better and to do better.

There are catholic Christians, and protestant Christians. The difference is broad. I am a catholic because I was born of Catholic parents and brought up in the Catholic religion. It is true; however, I remain a Catholic after years of mature deliberation and personal conviction. If I had been born in India, I would be a Budhist, only for a special grace. You are a protestant because you were brought up in that protestation and without any formal creed. You know that the protestants have no other theology than the individual interpretation of their Bible. Did you ever study religion, the difference between Catholic and Protestant religions? It is so important that it is the duty of every reasonable Christian to find out the truth, and of course, to embrace it. Common sense and good will is all that is required.

The question is: can an educated protestant be in good faith? If so, it is a mystery, like the blindness of the Jews. Are the protestant ministers in good faith? I believe not.

If you have the privilege of having been brought up in the true Christian religion, thank God for it; study more and be confirmed in it. If you find out that you have been deceived since your childhood by a deficient Christian education, do

not be a slave of human respect, nor of pride; do not be a coward; grasp the truth, take your cross and follow the Master. Remember the Gospel: "Behold one came and said to Jesus: Good Master what good shall I do that I may have life everlasting? If thou wilt enter into life, keep the commandments, said the Master. The young man saith to Him: All these have I kept from my youth, what is yet wanting to me? Jesus saith to him: If thou wilt be perfect, go, sell what thou hast and give to the poor and thou shalt have treasure in heaven; and come, follow Me." (Mat. 19-17.) He declined to do so, or to make the sacrifices necessary in order to become a disciple of Jesus Christ. Yes, indeed, straight is the way that leadeth to life and few there are that find it. Do not protest; have good will; be among the faithful and you will be among the saints.

CHAPTER VIII.

Rule of Faith.

YOU BELIEVE; so do I. We believe many things in the natural order; everything that is reasonable. We are not skeptics; we cannot live without faith.

What is the rule of human faith? Common sense. Philosophy, science and theology widen the field of faith; however, unfortunately, how many learned men or savants, blinded by pride, have not the common sense which is the rule of faith!

In the supernatural order we believe what we are told by God, in other words; Revelation is our rule of Faith: The holy Tradition, the prophets of the Old Testament, and finally Jesus Christ. The Word of God was made man in order to teach us and to do penance for us. His word is our Christian rule of Faith, His example our rule of life. He preached only three years with words of mouth; however, He is still living in His Church, preaching in the person of His

apostles: "As the Father hath sent me I also send you." (John 20-21.) "He that heareth you hearth Me." (Luke 10-16.) So, when we hear the apostles we hear Jesus Christ. He wrote nothing. Some apostles were inspired to take down by writing, in a few pages, the essence of His doctrine. It was a providence for our poor humanity, a great help for the apostles especially in the course of the centuries. Is this to say that He meant to discharge His apostles and tell the generations to come, like Luther: Read the Bible and believe and do as you please? By no means. His word is there: "All power is given to me in heaven and on earth. Going, therefore, teach ye all nations . . . . . , teaching them to observe whatsoever I have commanded you; and behold I am with you all days even to the consummation of the world." (Mat. 28-18.)

The Bible is the word of God indeed; read it with humility and obedience and it will be a great benefit to you; but if the interpretation be left to your own judgment you will misunderstand many things. There must be interpreters; there must be a judge. Who are the apostles? Men appointed by God, ordained and sent by Jesus Christ to take His place. Peter is the infallible umpire: "Feed my lambs; feed my sheep, says

Jesus." (John 22-17.) "I have prayed for thee that thy faith fail not." (Luke 22-32.) We believe what the apostolic authority teaches us. This is our rule of Faith; this is our creed.

What is the protestant creed or rule of faith? Individual judgment in the interpretation of the Bible; which means to say: as many creeds as Bible readers.

CHAPTER IX.

Rule of Life.

THE PLANT lives, according to the laws of nature. The animal lives, according to the natural law and the instict. Man, the rational animal, lives according to nature, instinct and reason. The Christian man lives a spiritual life, as a child of God, according to the grace of Regeneration, sanctifying grace and actual grace. The Christian life is a society or communion with Jesus Christ the man-God. "I live, now not I but Christ liveth in me." (Gal. 2-20.)

The infidel, with his share of the supernatural gift of Faith and grace, thro the merits of Jesus Christ, in his ignorance, good faith and good will, enjoys the privilege of Christian life and death. The Jews, having the benefit of the Revelation, know and serve God, according to the Old Testament, but they refuse to acknowledge Jesus Christ and to live up to His doctrine. Call their blindness good faith and their worship good will, and they have Christian life by the mercy of God; otherwise there would be no heaven for them.

We believe in Jesus Christ; we are baptized in His blood; we have the true Christian life. It is true as long as we keep this life of grace. Are you in the state of mortal sin? You are a Christian, but you do not have the Christian life: "Thou hast the name of being alive and thou art dead." (Apoc. 3-1.)

The Christian life begins with Regeneration or Baptism, and is preserved, recovered and increased by actual grace.

What is the Christian rule of life? The examples and the teachings of Jesus Christ, our model, our master. "I have given you an example, that as I have done to you so you do also." (John 13-15.) "Leaving you an example that you should follow His steps." (1 Pet. 2-21.) He preached by words and examples. He was born in humiliation and suffering, He lived and died the same. "He humbled Himself, becoming obedient unto death even to the death of the cross." (Phil. 2-8.) "If any man will come after Me, let him deny himself and take his cross and follow Me." (Mat. 16-24.) "He that taketh not his cross and followeth Me, is not worthy of Me." (Mat. 10-38.) This is our rule of life. "If you love Me, keep My commandments." (Mat. 19-17.) The natural Law, the Old Testament,

the ten commandments were enforced in the first place. "If thou wilt enter into life, keep the commandments." (Mat. 19-17.) Keep My commandments: take your cross and follow Me; receive My sacraments, Penance, Holy Eucharist; eat My flesh, drink My blood, etc. The New Law and the imitation of Christ are for the perfection of the Christian life and are obligatory like the natural law, "He who saith that he knoweth Him and keepeth not His commandments, is a liar." (1 John 2-4.) He is with us yet, preaching in the person of His apostles: "Go, teach ye all nations." (Mat. 28-20.) "He that heareth you, heareth Me." (Luke 10-16.) He did not say: Go and read Me.

If you protest and mean to close your ears to the apostolic doctrine and have your own judgment for your rule of faith and your rule of life, you are a protestant, not a true Christian. If you listen to the living word of Jesus Christ and mean to live accordingly, you are a Catholic, a true Christian. What is your rule of life? What is your religion?

CHAPTER X.

The Church.

THE CHURCH is the family of God on earth. We are living in faith, in hope and in charity; in partnership with Jesus Christ, the Emmanuel, really present in the midst of us, body and soul, man and God. Together with Him we say daily: Our father who art in heaven..... Thy kingdom come, on earth and in heaven. "Blessed are they who dwell in the house of the Lord" (Ps. 83-5), the members of the Church.

All mankind may belong to the Church. In fact, "many are called, but few are chosen." (Mat. 20-16.) Are you among the elect or privileged ones?

The moment a child of Adam is baptized in the blood of Jesus Christ, either in the sacrament or thro his good will and the grace of God, he becomes a child of God and heir of heaven. "Glory be to God in the highest and on earth peace to men of good will."

If a man, after having been regenerated, falls into mortal sin, he still is a Christian; the seal

is there on the soul; but he is a prodigal son, a stray sheep. As long as he remains in this condition, he does not bear fruits for eternal life. Now if a Christian be guilty of the sin of heresy, he is excommunicated from the Church; he is like a dead branch on the tree or on the ground. How many peoples are heretics without knowing it. Only formal heresy deserves formal excommunication. Infidels as well as heretics who are in gross ignorance but in good faith and good will, virtually belong to the Church. "Other sheep I have that are not of the fold: them also I must bring." (John X-16.)

The Church is one; there is but one Shepherd, one flock. It is called catholic, universal, unchangeable, for all times, all places, all generations. Nobody is excluded, but those who have no will or who have bad will.

Now remember the axiom: Outside of the Church no salvation. The gentiles are not outsiders when they are in good faith and of good will; however, their faith is short, their will is weak and they have not the abundance of grace that the Christians have with Jesus. The infidels do not belong to the Church nominally but individually they belong to it if they are in good faith and good will. The Jews are in the same

condition. What about the protestants? They do not belong to the true Fold, by the fact that they protest against it; however they must belong to it by good faith and good will; otherwise, no salvation.

Do you belong to the Church? Do you sincerely wish to be saved? You were not born a protestant; but you were brought up a protestant, in good faith. "O that they would be wise and would understand and would provide for their last end." (Dent. XXXII-29.) Prime education, as a rule, makes the religion; but when you are an adult you ought to use your own intellect to find the truth, and your own will to follow the right path. If you are a protestant of some denomination, do you know what it is, and the difference between Christianism and protestantism? Do you positively refuse to know the truth and to take the narrow path to heaven? Outside of the Church, no salvation.

The Church is the society of the faithful, organized by Jesus Christ the man-God and administered by His apostles under the guidance of His divine Spirit, throughout the nations and the centuries. "The Paraclete, the Holy Ghost, whom the Father will send in My name, he will teach you all things and bring all things to your mind,

whatsoever I shall have said to you." (John XIV-26.) "As the Father hath sent Me, I also send you." (John XX-21.) "Thou art Peter and upon this rock I will build My Church, and the gates of hell shall not prevail against it." (Mat. XVI-18.) Because Jesus Christ is with it: "Behold I am with you all days, even to the consummation of the world." (Mat. 28-20.) The Church is militant, that is to say always at war with the enemies of the truth.

The Church is a society of men; the apostles are men, and as such they are fallible, but the representative of Christ, the head of the Church, Peter, is infallible in matter of faith, according to the promise of Christ.

The Church is Roman, which means to say that its president lives in Rome, like the home of our president is in Washington. Can you realize the Church without a government; without laws: doctrinal laws, moral laws, canonical laws, and without supernatural rule of Faith and rule of life?

The protestant churches are mere human organizations, without theology, without canonical laws; and consequently defective, changeable, reckless. The partisans are stray sheep without a shepherd.

There is but one Faith, one religion, one fold, one shepherd, to be found in the holy Catholic apostolic Church.

CHAPTER XI.

Priesthood.

THE CHRISTIAN priest is another Christ, having been ordained to take His place, for the same mission, with the same divine powers; above all, to offer the holy sacrifice of the Mass which is the continuation of the sacrifice of Calvary. We believe in the sacrament of Holy Orders, instituted by Jesus Christ for the transmission of the apostolical powers to the succeeding generations throughout the centuries. "As the Father hath sent Me, I also send you." (John XX-21.) "All power is given to Me in heaven and on earth. Going, therefore, teach ye all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and behold I am with you all days, even to the consummation of the world." (Mat. XXVIII-18.) "Receive ye the Holy Ghost. Whose sins you shall forgive, they are forgiven them." (John XX-21.) "Do this for a commemoration of Me; for as often as you shall

eat this bread and drink this chalice, you shall show the death of the Lord until he comes." (1 Cor. II-26.) Every priest must be able to trace back his ordination to the first apostles and to Jesus Christ.

The protestants protest against the sacrament of Holy Orders. They have no priests, no sacrifice, no apostleship. They need nothing of the kind, according to their principle of universal priesthood and Bible-reading apostleship. Anyhow they have their leaders. The protestant denominations are so many human societies that must have their leaders and their ritual. They use certain formalities for the appointment of their ministers.

A civil officer has civil authority that comes from God. The protestant minister has nothing more than a social authority, by mutual agreement. The link of apostolic succession was broken with Luther, Calvin, Parker and other heretic reformers. The invalidity of the anglican orders has been proven by evidence. An episcopalian clergyman is no more a priest than lutheran or wesleyan ministers.

The protestant ministers cannot administer any sacrament, except Baptism by the permission of the Church, for the sake of souls; and even the

validity of their baptism is doubtful for lack of faith and of intention.

The minister makes his living by lecturing to his audience, but his word is not the word of God. He may preach the ten commandments, but if he preaches the Gospel he preaches heresy, by the fact that he is a professor of protestantism. Of course, the ministers are supposed to preach the natural Law and the ten commandments. So does the Jewish Rabbi. Would to God that the Bible readers would preach the old Testament like the Jewish priests! Their sermons are mere literary, scientific or political essays. There is practically little or no Christian religion in them. This is all their ministry. They have nothing else to do; their ministry is as easy as their religion: Believe as you please and do as you please.

A true Christian priest taking the place of Jesus Christ ought to be like Christ, as near as possible: a holy man. The Catholic priest is bound to keep virginity, for perfection and in order to devote himself entirely to the care of his Christian family. A priest must pray, for himself and for the faithful, three or four hours every day; vocal and mental prayers such as breviary, visits to the Blessed Sacrament, etc., offer the holy

Sacrifice of the Mass and perform all the services of the Church. He must study the Bible and the theology continually for the practice of his holy ministry. A priest must devote a good portion of his time to the administration of the sacraments, especially the sacrament of Penance and to the visitation of the sick. A priest must be devoted to the education of the children: Sunday-schools, Catholic schools, sodalities.

Nobody is perfect, but every one must aim to perfection. A bad priest is a Judas; a good priest is another Christ. A protestant minister is a hireling.

CHAPTER XII.

Holy Eucharist.

EUCHARIST means thanksgiving. In the meantime as it is the greatest gift of God to man on earth, this sacrament is the best means of expressing our gratitude to God for all His gifts. "What shall I render to the Lord for all the things that He has rendered to me? I will take the chalice of salvation, and I will call upon the name of the Lord." (Ps. CXV-12.)

God loves us. We are His children, heirs of heaven; thanks be to God. He has done more for us. "Having loved His own who were in the world, He loved them unto the end." (John XIII-1.) He has given us the sacrament of Holy Eucharist, the sacrament of love, the perpetual commemoration of His death, His real presence among us; the grand privilege of eating His flesh and of drinking His blood. What a chain of mysteries in that Sacrament! Blessed are the human beings who believe and who enjoy the Eucharistic privileges.

The word of God is so plain and so expressive that it is impossible to deny the meaning of it. However, the miracles are so great that it requires an efficacious grace of God to believe in them. "Take ye and eat: this is My body. Drink ye all of this, for this is My blood of the New Testament which shall be shed for many unto remission of sins." (Mat. XVI-26.) I am the living bread which came down from heaven. If any man eat of this bread he shall live forever; and the bread that I will give is My flesh for the life of the world. He that eateth My flesh and drinketh My blood, hath everlasting life; and I will raise him up in the last day; for My flesh is meat indeed, and My blood is drink indeed. He that eateth My flesh and drinketh My blood abideth in Me and I in him." (John VI-50.) "Many therefore of His disciples hearing it, said: This saying is hard and who can hear it?" (John VI-60.) "After this many of His disciples went back." (John VI-64.) This is what our protestant friends are doing. They do not believe in the holy Eucharist. The Catholics say with Peter: "Lord, to whom shall we go? Thou hast the words of eternal life." (John VI-69.) We believe.

We believe in the holy Sacrifice of the Mass;

in the eucharistic communion; in the real presence of Jesus Christ's body and soul, in our temples. What a difference with protestantism.

The Mass is the sacrifice of the cross perpetuated on the altar. The priest is Jesus Christ and so also His apostles, in partnership with Him, performing the transubstantiation. The victim is Jesus Christ; the sacrifice is the consummation of the holy victim in the Holy Communion. Jesus Christ is born, lives and dies on the altar. This is the Mass; the soul of the christian religion. That holy Sacrifice is being offered night and day, all over the world, all over the centuries. "From the rising of the sun even to the going down, My name is great among the gentiles; and in every place there is sacrifice, and there is offered to My name a clean oblation." (Mat. 1-11.) It is the principal sanctification of Sundays and Holydays. It is the Sacrifice of adoration, thanksgiving, prayer, atonement. No such thing with our separated brethren.

Eucharistic communion is the eating and drinking of the flesh and blood, humanity and divinity of Jesus Christ the man-God. The figurative communion of the Jews is more rational than the communion of Luther, which is only a remnant of the Passover.

As to the real presence of Jesus Emmanuel among us, body and soul in the tabernacle, it is as true as the transubstantiation. "Behold I am with you all days even to the consummation of the world." (Mat. 28-20.)

CHAPTER XIII.

Penance.

HUMAN PENANCE is a sparkle of hell. The Christian penance is the door of heaven. This life is a penance. "Man born of a woman, living for a short time, is filled with many miseries." (Job 14-1.) The sentence was passed upon man after his fall: "In the sweat of thy face shalt thou eat bread." (Gen. 111-19.) We must suffer, body and soul, or physical and moral pains. We suffer because we are sinners.

All the pains of hell cannot pay the debt of the fallen angels to the supreme justice. All the human tribulations would be of no avail without the infinite merits of the divine Redeemer Who was made man, Who suffered and died in order to do penance for us; to give perfect satisfaction to the divine justice. Why then are we suffering yet? Because we are one with Christ Who is one with us; having adopted our humanity, not to deprive us of it but sanctify it; to make us His brothers, adopted children of God. We

must partake of His passion if we wish to partake of His glory. "God Who made us without us cannot save us without us." (Col. 1-24.) "I rejoice, says St. Paul, in my suffering for you, and fill up those things that are wanting in the sufferings of Christ in my flesh, for His body which is the Church." "If you partake of the sufferings of Christ, rejoice that when His glory shall be revealed, you may also be glad with exceeding joy." (1 Pet. IV-13.) "Except you do penance, you shall all likewise perish." (Luke XIII-5.)

We are soul and body. There are two kinds of penances: in the body and in the soul. Physical pains are numberless. We make the best of them by accepting them willingly for the love of justice, for the love of God. We do more: we impose penances upon ourselves, wishing to have more and more share in the passion of Christ.

I protest, says Luther. We protest, say his disciples. Jesus Christ has done penance enough; we have nothing to do but to wait for heaven. They suffer at any rate because they cannot help it.

The moral pains are the pains of the soul. Any animal has moral pains of love, of hatred,

etc. Our soul which is spiritual, rational; made to love what is true, what is just, what is good, what is beautiful, and to enjoy it, is liable to suffer many more pains, especially in the fallen nature. The pains of the soul are innumerable. We are thirsty for God, for happiness and we can have no rest until we reach our end.

If we suffer with humility and patience, it is the human virtue; if so and with Jesus Christ, it is the Christian virtue of patience; it is a partnership with the merits of the man-God. Besides the satisfaction given to the divine justice, the reward will be exceedingly great in heaven.

Penance is better yet. It is a sacrament. The Christian virtue of patience can obtain the forgiveness of sin and the sanctification of the soul, but the sacrament gives far more efficacious grace, for safety and sanctification. It is a law of the New Testament, for all. An infidel in good faith, sincerely penitent and patient, for the love of God, can become a saint; so with the protestant really in good faith; but not with the same security, by no means. A poor sinner believes in the Sacrament; he pleads guilty with fair contrition and begs of a fellow-man who is an apostle: please, forgive me, in the name of God, of the holy Trinity. He is sure that his

sins are forgiven; he may die in peace. O blessed sacrament of Penance! Why do they protest against it? Thro ignorance, thro pride.

CHAPTER XIV.

The Suffering Church.

FALLEN MAN must do penance. Fortunately the eternal damnation has been cancelled, thro the merits of Jesus Christ. "Blotting out the handwriting of the decree that was against us... fastening it to the cross." (Col. 11-14.) Now we carry our cross with Jesus. "If any man will come after Me, let him deny himself and take up his cross and follow Me." (Mat. XVI-24.)

The Christian penance is light and short, and deserves an eternal reward. Now is the time and the place to pay our debts to the divine justice; thro Christ, with Christ and in Christ. "Behold now is the acceptable time; behold now is the day of salvation." (2 Cor. VI-2.) If you do not settle now, you will pay dear hereafter, or you will never pay. For the forgiveness of our sins God is satisfied with our poor contrition; but we must do penance, now and hereafter. "If doing well you suffer patiently, this is thanksworthy before God. For unto this are you called; be-

cause Christ also suffered for us, leaving you an example that you should follow His steps." (Ts. II-21.) I protest says Luther; we protest, say his followers. Poor Christians, do as you please. Will laugh well who will laugh last.

It is the doctrine of the Church that there is another world after this one, where human souls have to do penance. It is called Purgatory, because it is for the purification of the souls departing from this life without having sufficiently done penance for their sins. Unless you have preserved baptismal innocence or recovered it, you are not pure enough to enter into heaven This belief is as old as the world. "It is holy and wholesome thought to pray for the dead, that they may be loosed from sins." (II Mac. XII-46.)

Where is purgatory? God knows, the universe is great. What pains do they suffer? The most terrible pains of the senses, like the fire of hell; but purgatory is a paradise in comparison with hell, because the souls endure their pains with perfect resignation, penitent love, and full assurance of their deliverance. How long? According to their debt, of course; at any rate, according to our computation of time, many souls suffer for many years. What is the population of the suffering Church? Millions and billions,

probably far greater than the population of the earth. Can their sufferings be relieved or shortened? It is written: "Thou shalt not go out from thence till thou repay the last farthing." (Mat. V-26.) They have no share in the merits of Christ, they suffer alone.

Fortunately, they belong to the communion of the saints. They are our neighbor, our brethren, and by a special permission of God, we can help them by transferring to them our satisfactory merits. The satisfactory merits of Christ and of the saints are not applied to them directly, but thro our mediation. They become our property, and we donate. For instance, the holy Sacrifice of the Mass is offered for the dead. It is not for the dead; it is for the living. The principal fruit is for the living; salvation and sanctification. The grace of atonement also is ours, but we are allowed to donate it to our suffering brethren, as we partake our bread with the poor, for the love of God. So with all the Christian good works and indulgences.

The protestants protest against christian penance, against the Sacrament of Penance, against Purgatory. It is not the Christian religion; it is protestantism.

CHAPTER

Heaven.

"GLORIOUS things are said of thee, O city of God." (Ps. 86-3.) Is it true? Is it true that there is a heaven? Is it true that one day, after a few of our days, we will be in heaven, the home sweet home of God? There will be the end of all evils, the beatific vision of the infinite Being, the perfect bliss of the soul and of the body, the eternal life with perfect love, in the society of the Holy Trinity and of the multitude of angels and saints. What a dream! What a broad Faith and hope! It is true as the word of God is true. "Come, ye blessed of my Father; possess the kingdom prepared for you from the foundation of the world." (Mat. XV-34.) I believe, by the grace of God. It is so far beyond the reach of human ideal that it requires a supernatural gift of faith to endorse the true Christian doctrine. I believe and I hope as a true Christian. I also believe and hope in my own way, says the protestant. I am a Christian, but

not like you. The wild Indian also believes in his own way. Many false prophets like Luther and Calvin have pretended to reform the Christian doctrine and to make the way to heaven too broad or the door too narrow. How many souls have been deceived and lost! Do not err.

Yes, there is a heaven, and heaven is a reward. "Your reward is very great in heaven," says our Lord (Mat. V-2.) "I am the reward exceedingly great, said God to Abraham." (Gen. XV-1.) Yes, there is a heaven, and a path to it. "Enter ye in at the narrow gate; for wide is the gate and broad is the way that leadeth to destruction; and many there are who go in thereat. How narrow is the gate and strait is the way that leadeth to life; and few there are that find it!" "Beware of false prophets." (Mat. VII-13.) "Strive to enter by the narrow gate; for many, I say to you, shall seek to enter and shall not be able." (Luke XIII-24.) You will find the path in the true Christian religion. "Take your cross, says Jesus Christ, and follow Me." Do not protest.

Yes heaven is the prize and eternity is at stake. A few years more of patience, obedience, humility, sacrifice, good will and perseverance; and heaven is yours for eternity. Are you on the right way?

What is heaven? The sight of God who is the eternal, infinite light and beauty; the society with God who is Himself our reward exceedingly great; the enjoyment of a happiness beyond any human ideal. "The eye hath not seen, nor the ear heard, neither hath it entered into the heart of man what thing God hath prepared for them that love Him.' (I Cor. II-9.)

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of the Redeemer is absolutely necessary. "Amen, Amen, I say to you, unless a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of God." (John III-5.) If that baptismal innocence be marred by actual sin, it must be recovered thro the Baptism of Penance. "There shall not enter into it anything defiled." (Apoc. XXI-27.) You are a Christian; you are a good christian: heaven is yours. Are you a protestant christian? Beware, dear brother.

CHAPTER XVI.

Hell.

THERE IS a hell; which means to say eternal damnation, reprobation, punishment, for the sinners. This article of supernatural Faith is engraved in the soul of every human being, together with the Faith in the supreme Being. Skeptics are skeptics either from lack of reason or on account of pride. Many protestant preachers have lost the faith and do not believe in hell. Some of them boast of it, others conceal it. As a rule, they never preach on hell or eternal damnation. The people feel otherwise; it is natural. If such a preacher as Billy Sunday be bold enough to stir up the faith of the people by telling them that there is a hell, they will call him a hero.

Yes, there is a hell. We know enough about it thro the Revelation, to make us shudder at the only thought of it. We believe, by the light of reason and by the light of the Christian Faith.

What is hell? Hear the divine Word: "Depart

form me, cursed soul, into the everlasting fire which was prepared for the devil and his angels." (Mat. 25-41.) The absolute separation from God or reprobation; the curse of God or damnation; the most horrible pains of the soul and of the body; ravenous hatred, remorse; and, the worst of the worst, for eternity, despondency. We use all the faculties of our mind to realize hell, making some comparison with all the imaginable evils, and we have but a faint idea of the abomination of the eternal damnation. This is the christian doctrine. Do not err. Be not deceived by the false prophets. Think well on it: eternity is at stake. "With fear and thembling, work out your salvation." (Phil. II-12.)

Hell was made for the fallen angels first and it was ready made for fallen man.

How many go to hell? Millions and billions. The gates are opened, and night and day hundreds of new comers swell the number of the reprobates. What is the proportion between the saints and the damned? God knows; and the saints in heaven probably know it to adore the infinite justice. What we know is this. The path to heaven is narrow; the broadway leads to hell. As a man lives so he dies. How many are living in sin! Remember the Flood: "All flesh had

corrupted its way upon the earth." (Gen. VI-12.) Remember the destruction of Sodom and Gomorha, where fifty just could not be found. Who then shall be saved? Do not be scandalized nor discouraged. Those who are in hell are there thro their own free will and remain there wilfully, because they are confirmed in their bad will. Of course you wish to be happy. Take the right way; be a good christian by Faith and works. There is no hell for the good christian; no hell for the penitent christian. Hell is for those who like Lucifer and Luther say till the end: I protest.

CHAPTER XVII.

The Difference.

SOME SAY: there is little difference between the catholic religion and protestantism. It is a gross error. There is a striking and broad difference; broader than between the light of the sun and moon-light. Here are a few points of difference.

The Christian Faith is that Jesus Christ is son of God and son of Mary, a God and man together; two natures in one person. How many protestant heresies have arisen against that dogma of the hypostatical union, and against the immaculate virginity and divine maternity of the Virgin-Mother who is now the queen of heaven body and soul.

Jesus Christ, in order to give satisfaction to the infinite justice of God, humbled Himself, suffered, and died on the cross. He preached penance, penitent love and perfect love, in partnership with Him. What is the protestant doctrine on penance? Nothing. Leave Him alone on the

cross. "Let us eat and drink, for tomorrow we shall die." (I Cor. XV-32.)

Not only works of penance are required from the christian man, but all kinds of good works for sanctification; especially the sacraments. "Faith without works is dead," says the apostle. Protestantism says: believe and do as you please.

Jesus Christ is our teacher and His apostles are ordained to be our teachers with Him throughout the centuries. "As my Father hath sent Me, I send you." "Go and teach all nations." "Who heareth you heareth Me."

I protest, says the protestant Bible-reader; the dead letter of my Bible is my teacher; my own judgment is my rule of faith.

The Church is a society on earth and requires an organization. Jesus Christ is the invisible head of the Church; Peter is the visible head, together with the other apostles, having supernatural powers to act like Christ and with Christ. I protest, says Luther: no papacy, no priesthood, no spiritual authority.

We believe in the sacrament of Penance. The protestants are scandalized.

We believe in the sacrament of holy Eucharist, the holy sacrifice of the Mass or the continuation of the sacrifice of the cross; the sacramental com-

munion, a real meal on the flesh and blood of Jesus; the perpetual real presence of the man-God in our Churches. The protestants consider us as idolaters.

We believe in the sacrament of the holy Orders for the transmission of the apostolical powers. No priesthood for protestantism.

We believe in the indissolubility of the sacrament of Matrimony. Divorce is a fruit of protestantism.

We believe in the sacrament of Extreme Unction. We believe in indulgences. We believe in atonement for the sins on earth and in purgatory. We believe in the communion of the saints, the intercession of the Blessed Virgin, of St. Joseph, of the angels and of the saints; and in a worship of veneration and imitation. We believe in how many other christian dogmas and practices. We believe in the infallible apostolical authority of the Church. Protestantism is a protestation against every article of faith.

Brother-man, believe as you please and do as you please; you have your free will; but if you have commonsense and sufficient education, you must be a true Christian, a Catholic; and a good one. If you protest thro self-conceit and ill-will, you will never arrive to the eternal life. Heaven

is the prize! Eternity is at stake! Think well on it and say with the grace of God: "I have sworn and I am determined to keep the judgments of Thy justice." (Ts. CXVIII-106.) "The grace of God with me." (I Cor. XV-10.) I am not a protestant; I am a Catholic and a Christian.

of the Redeemer is absolutely necessary. "Amen, Amen, I say to you, unless a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of God." (John III-5.) If that baptismal innocence be marred by actual sin, it must be recovered thro the Baptism of Penance. "There shall not enter into it anything defiled." (Apoc. XXI-27.) You are a Christian; you are a good christian: heaven is yours. Are you a protestant christian? Beware, dear brother.

CHAPTER XVI.

Hell.

THERE IS a hell; which means to say eternal damnation, reprobation, punishment, for the sinners. This article of supernatural Faith is engraved in the soul of every human being, together with the Faith in the supreme Being. Skeptics are skeptics either from lack of reason or on account of pride. Many protestant preachers have lost the faith and do not believe in hell. Some of them boast of it, others conceal it. As a rule, they never preach on hell or eternal damnation. The people feel otherwise; it is natural. If such a preacher as Billy Sunday be bold enough to stir up the faith of the people by telling them that there is a hell, they will call him a hero.

Yes, there is a hell. We know enough about it thro the Revelation, to make us shudder at the only thought of it. We believe, by the light of reason and by the light of the Christian Faith.

What is hell? Hear the divine Word: "Depart

form me, cursed soul, into the everlasting fire which was prepared for the devil and his angels." (Mat. 25-41.) The absolute separation from God or reprobation; the curse of God or damnation; the most horrible pains of the soul and of the body; ravenous hatred, remorse; and, the worst of the worst, for eternity, despondency. We use all the faculties of our mind to realize hell, making some comparison with all the imaginable evils, and we have but a faint idea of the abomination of the eternal damnation. This is the christian doctrine. Do not err. Be not deceived by the false prophets. Think well on it: eternity is at stake. "With fear and thembling, work out your salvation." (Phil. II-12.)

Hell was made for the fallen angels first and it was ready made for fallen man.

How many go to hell? Millions and billions. The gates are opened, and night and day hundreds of new comers swell the number of the reprobates. What is the proportion between the saints and the damned? God knows; and the saints in heaven probably know it to adore the infinite justice. What we know is this. The path to heaven is narrow; the broadway leads to hell. As a man lives so he dies. How many are living in sin! Remember the Flood: "All flesh had

corrupted its way upon the earth." (Gen. VI-12.) Remember the destruction of Sodom and Gomorha, where fifty just could not be found. Who then shall be saved? Do not be scandalized nor discouraged. Those who are in hell are there thro their own free will and remain there wilfully, because they are confirmed in their bad will. Of course you wish to be happy. Take the right way; be a good christian by Faith and works. There is no hell for the good christian; no hell for the penitent christian. Hell is for those who like Lucifer and Luther say till the end: I protest.

CHAPTER XVII.

The Difference.

SOME SAY: there is little difference between the catholic religion and protestantism. It is a gross error. There is a striking and broad difference; broader than between the light of the sun and moon-light. Here are a few points of difference.

The Christian Faith is that Jesus Christ is son of God and son of Mary, a God and man together; two natures in one person. How many protestant heresies have arisen against that dogma of the hypostatical union, and against the immaculate virginity and divine maternity of the Virgin-Mother who is now the queen of heaven body and soul.

Jesus Christ, in order to give satisfaction to the infinite justice of God, humbled Himself, suffered, and died on the cross. He preached penance, penitent love and perfect love, in partnership with Him. What is the protestant doctrine on penance? Nothing. Leave Him alone on the

cross. "Let us eat and drink, for tomorrow we shall die." (I Cor. XV-32.)

Not only works of penance are required from the christian man, but all kinds of good works for sanctification; especially the sacraments. "Faith without works is dead," says the apostle. Protestantism says: believe and do as you please.

Jesus Christ is our teacher and His apostles are ordained to be our teachers with Him throughout the centuries. "As my Father hath sent Me, I send you." "Go and teach all nations." "Who heareth you heareth Me."

I protest, says the protestant Bible-reader; the dead letter of my Bible is my teacher; my own judgment is my rule of faith.

The Church is a society on earth and requires an organization. Jesus Christ is the invisible head of the Church; Peter is the visible head, together with the other apostles, having supernatural powers to act like Christ and with Christ. I protest, says Luther: no papacy, no priesthood, no spiritual authority.

We believe in the sacrament of Penance. The protestants are scandalized.

We believe in the sacrament of holy Eucharist, the holy sacrifice of the Mass or the continuation of the sacrifice of the cross; the sacramental com-

munion, a real meal on the flesh and blood of Jesus; the perpetual real presence of the man-God in our Churches. The protestants consider us as idolaters.

We believe in the sacrament of the holy Orders for the transmission of the apostolical powers. No priesthood for protestantism.

We believe in the indissolubility of the sacrament of Matrimony. Divorce is a fruit of protestantism.

We believe in the sacrament of Extreme Unction. We believe in indulgences. We believe in atonement for the sins on earth and in purgatory. We believe in the communion of the saints, the intercession of the Blessed Virgin, of St. Joseph, of the angels and of the saints; and in a worship of veneration and imitation. We believe in how many other christian dogmas and practices. We believe in the infallible apostolical authority of the Church. Protestantism is a protestation against every article of faith.

Brother-man, believe as you please and do as you please; you have your free will; but if you have commonsense and sufficient education, you must be a true Christian, a Catholic; and a good one. If you protest thro self-conceit and ill-will, you will never arrive to the eternal life. Heaven

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